THE WORK IN THE SWISS AND GERMAN MISSIONS.

Bern, Switzerland,
January 10th, 1880.

President Wm. Budge.

Dear Brother, — At a conference held in Mannheim, on the 21st of December last, the Ludwigshafen and Mannheim Branches, with the members scattered in the surrounding country, were organized as the South Germany Conference, under the presidency of Elder Gottlieb Enz. The Berlin and Halberstadt Branches, with the members scattered in North Germany will be known as the North Germany Conference, under the presidency of Elder John Kienke. In Ludwigshafen and Mannheim much interest has been manifested and a goodly number has been brought into the Church during the last half-year, by the blessing of God and the persevering efforts of Elder A. Heppler.

Elder John Theurer has taken charge of the East Switzerland Conference and Elder Andrew Heppler presides over the Bern and Jura Conference. Elder F. Oberhaensli labors as traveling elder in Switzerland, and Elder A. H. Cannon, who is busily engaged, in Ludwigshafen, in acquiring a knowledge of the German language, will eventually labor in the same capacity, in the South Germany Conference.

Three persons have been baptized in Italy by Elder Jacob Rivoir. During the last six months seventy-eight baptisms have been recorded, and we believe we are justified in saying that this mission, as a whole, is in a prosperous condition. The blessing of the Almighty has attended the efforts of His servants.

Your Brother in the Gospel,
S. L. Ballif.

Brown Paper Against the Cold.—The "old woman's" remedy for a "cold on the chest," a sore throat, or a bruise, which consisted in an application of brown paper steeped in beer or vinegar, owed its efficacy to the heat-retaining properties of the paper. A wet pad of this material, so far as the surface next the skin was concerned, acted almost as well as a layer of wet linen-rag protected with a thick covering of flannel. In short, stout paper of the commonest sort is an effective non-conductor, and may be most advantageously employed as covering for beds or to eke out scanty clothing. If this were generally known among the poor, strong sheets of thick paper would be stitched to the back of ragged quilts, with the result of rendering many a poor family comfortable because better protected from the bitter weather of these winter nights. A piece of thick paper inserted between the lining and the cloth of a waistcoat, or in the back of a thin coat, will render it warm as well as light. The suggestion is a small one, but it is simple to carry into effect, and will be found effective.—*Lancet.*

System.—Every young housekeeper who sits down and seriously studies out the subject, will find herself a different being if she manages her affairs with system, or if she lets them manage her without it. It is true that before she is married, all her study on the subject will be theoretical, and possibly somewhat impractical, and something like the house one builds and is enchanted with till coming to live in it. For there are things that only experience can teach, and in matters where the experience of nobody else can be of any material service. If her mother was a woman of system, the young housekeeper already has much of what she wants bred in her bone, as one may say. But, if her mother was an invalid, or was shiftless and thriftless, was overwhelmed with troubles and babies, then the daughter has to strike out a path for herself. The sooner then she remembers that there are but seven days in the week, and that that period of time constitutes one revolution of the household, the sooner she will come into her kingdom and reign undisturbed by her people.

POETRY.

—o—

A WEIRD FANCY.

[SELECTED.]

If the dead, lying under the grasses,
Unseen, linger near the bereft,
Having knowledge and sense of what passes
In the hearts and the homes they have left,
What tear-drops, than sea-water salter,
Must fall as they watch all the strife—
When they see how we fail, how we falter,
How we miss in the duties of life.

If the great, who go out with their faces
Bedewed by weeping world's tears,
Stand near and can see how their places
Are filled, while the multitude cheers;
If the parent, whose back is bent double
With delving for riches and gold,
Lends an ear to the wrangle and trouble
About him before he is cold;

If the wife, who left weeping and sorrow
Behind her, bends down from above,
And beholds the tears dried on the morrow,
And the eyes newly burning with love;
If the gracious and royal-souled mother,
From the silence and hush of her tomb,
Can hear the harsh voice of another,
Slow-blighting the fruit of her womb;

If the old hear their dearly begotten
Rejoicing that burdens are gone;
If the young knew how soon they're forgotten,
While the mirth and the revel go on—
What sighing and sorrow of anguish
Must sound through the chambers of space!
What desolate spirits must languish
In that mystic and undescribed place!
Then life were a farce with its burden,
And death but a terrible jest.
But they cannot. The grave gives its guerdon
Of silence and beautiful rest.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows."—MARK xiii, 8.

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THE ALMA FAMILY.

(A Book of Mormon Sketch).

BY ELDER GEO. REYNOLDS.

ALMA, THE YOUNGER.

In some respects the life and character of Alma the younger bears a close resemblance to that of the Apostle Paul; highly educated in the learning of his people, acquainted with all the intricacies of his country's laws, fluent in speech, cogent in reasoning, he spent the early portion of his life in persecuting the true Church and afflicting the Saints. There is also a remarkable parallel in the circumstances of their conversion. It is seldom that history repeats its details so minutely as in the manner that both these champions for truth and holiness were brought to a realization of the error of their early lives. There is also a marked similarity in the experience of the two men after they became servants of the Most High. Both became shining lights in the Church of Christ, both suffered severe persecutions for the Gospel's sake, and both were zealous, powerful and lucid expounders of the word of God. Though we must confess that Alma's teachings, as they are given to us in the Book of Mormon, are much more simple, much plainer, than the teachings of Paul as found in the Bible; but perhaps this may arise more from the ignorance and errors of the latter's translators, than from the original ambiguity of the text. We must recollect the great difference that exists between a translation of God's holy word made by uninspired, though worldly-wise men, and a translation made by the revelations of His Divine Spirit.

In at least two things, however, there is a marked difference in the lives of these two worthies—one is the vastly greater influence wielded by Alma over his people, than that exercised by Paul amongst his, which difference, it is quite probable, arose more from the stiff-neckedness and gentilism of the latter, than from the personal peculiarities of the two men. The second is the manner of their death: the one was martyred, the

other was taken by God from the knowledge of mankind, so that none knew for certain what was his earthly end.

Alma was born either in the land of Mormon, when his pious and intrepid father was there organizing the Church of Christ, or after the little colony of Christians had removed to the land of Helam. From a casual observation made in one of his discourses, we are inclined to think it was in the latter place. With his father he came to the land of Zarahemla, and there, as the son of the presiding high priest of the entire Church, he became the associate and companion of the sons of the king. Their course was one too often pursued by the children of the great. They took pleasure in evil-doing; they had no faith in the revelations of God, whilst they ridiculed, mocked and persecuted those who had. We can well understand the anxiety, the distress, the sorrow this course caused their God-fearing parents; we can realize how frequent and how fervent were the prayers offered by the king, the high priest, and the people for those misguided youths. And their prayers prevailed before God.

It came to pass that as Alma and the sons of king Mosiah were going about to destroy the Church, and to lead astray the people of the Lord, that an angel descended in a cloud and stopped them in the way. When he spoke his voice was as thunder, that caused the whole earth to tremble beneath their feet. Naturally this manifestation of the power of God spread terror and dismay in the hearts of those who witnessed it; simultaneously they fell to the ground, and so confused and terrified were they, that they failed to understand the words of the holy messenger. "Arise, Alma, and stand forth," he cried; and when Alma arose, his eyes were opened to see who stood before him. "Why persecutest thou the Church of God?" he was asked, "for the Lord hath said, This is my Church, and I will establish it; and nothing shall overthrow it, save it is the transgression of my people. If thou wilt of thyself be destroyed, seek no more to destroy the Church of God." Besides this, the angel spoke to him of his father's fervent prayers in his behalf, and that because of those prayers of faith he was sent to convince him of the power of God. He also recounted to him the captivity of his fathers in the lands of Helam and Nephi, and of their miraculous deliverance therefrom, but Alma heard none of these latter sayings, for the terrors of the first salutation had overpowered him.

Alma, bereft of the presence of the angel, dismayed and soul-stricken, sank to the ground. When his companions gathered around him, they found he could not move, neither could he speak; outwardly he was dead to the world; but the torments of the damned had taken hold of his soul, and in the most bitter pain and mental anguish he lay racked with the remembrance of all his past sins. The thought of standing before the bar of God to be judged for his iniquities overwhelmed him with horror; he would have rejoiced in annihilation; he desired to become extinct both body and soul without being brought before his abused Creator. Thus he continued for three days and three nights to suffer the pains of hell, which to his racked conscience must have seemed an eternity.

When his companions found that he could neither speak nor move, they carried him to his father, and recounted to him all that had happened. Strange it must have seemed to them, but the elder Alma's heart was filled with joy and praise when he looked upon the paralyzed body of his much-loved son. But the high priest realized it was God's power that had wrought all this, and that his long-continued prayers had been answered. In his joy he gathered the people to witness this mighty manifestation of the goodness and might of Jehovah. He assembled the priests, sought their co-operation, and unitedly, in God's own way, they prayed and they fasted for the stricken youth. For two days they continued their supplications (it being three since the angel had appeared), when Alma stood upon his feet and spoke, comforting them by declaring, "I have repented of my sins, and

have been redeemed of the Lord, behold I am born of the Spirit."

In later years Alma, in relating to his son Heleman the details of his conversion, thus describes the causes that led him to bear this testimony. He says: "Behold, I remembered also to have heard my father prophecy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world. Now as my mind caught hold upon this thought, I cried within my heart, O Jesus, thou Son of God, have mercy on me, who art in the gall of bitterness and art encircled about by the everlasting chains of death. And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more. And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain; yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as my pain. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy; yea, methought I saw, even as our father Lehi saw, God sitting upon his throne, surrounded with numberless concourses of angels, in the attitude of singing and praising their God; yea, and my soul did long to be there."

From that time to the end of his mortal career, Alma labored without ceasing to bring souls to Christ, and to guide his fellow-man in the paths of salvation.

We have now to present Alma to our readers as the foremost man of his age and nation, the presiding high priest and chief judge of a mighty people, a great prophet filled with the spirit of his calling, an unceasing missionary, an undaunted soldier of the cross, a lucid expounder of the principles of the everlasting Gospel, a proficient organizer of men, a distinguished warrior and a triumphant general; whilst in his conversion, extended missionary journeyings, and elaborate discourses on saving truths, we are reminded of Saul of Tarsus. Recollections of Joshua, the son of Nun, are vividly brought before us when we consider him as the great leader and prophet of his people, and the victorious commander-in-chief of their armies.

The change in the life of Alma brought down upon him the persecutions of the wicked, for others treated him as he before-time had treated the Saints. But in none of these things was he daunted or dismayed, for he had joy in preaching the word, and in the conversion of many from their ungodliness. So conspicuous as a champion of the cause of God did he become, that Mosiah considered him the most proper person to whom to confide the custody of the sacred plates, and to act as the recorder of the nation's doings and progress; still more, when Aaron, the son of Mosiah, declined to succeed his father on the Nephite throne, and it was wisely determined by the people that they would be ruled by judges for the future, Alma was chosen by the united voice of his countrymen to be their first chief judge, as he was their presiding high priest, he having been consecrated to this exalted position by his father, who shortly before his death gave him charge of the affairs of the Church throughout all the land. (B.C. 91.)

Five hundred and nine years had now passed away since Lehi left Jerusalem, during which time the Nephites had been ruled by kings, the successors of the first Nephi. A wonderful but bloodless revolution now took place—the monarchy was merged into a republic; but so wise had been the steps taken by Mosiah, so equitably had he arranged the laws, that the change was made without popular tumult or disorder in the affairs of the State. Indeed the change was hailed with unbonded satisfaction by the people, who greatly rejoiced in the more extended liberties now guaranteed to them. In Alma, as their first chief judge, they had a man admirably adapted for the situation; he had the confidence of the people, inasmuch as he was the Lord's mouthpiece to them, besides his worth and abilities claimed their trust and respect; he was a man of great talent, courage, faith and energy, an unwearied worker for good, and, as a

judge, judged righteous judgment in the midst of his people. Still his position was not one of unmixed delights—apostates from the Church, pride and unbelief in its members, assaults and invasions from the national enemies, all combined to require his undiminished energies and undaunted faith. But above and beyond all, as compensation for these trials and annoyances, he had the right to receive the word of the Lord, which was given to him as he needed or his people inquired.

[TO BE CONTINUED.]

LEISURE HOURS.

What a boy does with his leisure is most important; what he gets in school is mainly drill or exercise; it is a gymnasium to him; he must eat elsewhere. What he does with his spare hours determines his destiny. Suppose he reads history every day, or scientific books; in the course of a few years he becomes learned. It matters very little what he undertakes, Latin, Greek, Hebrew, Sanskrit, all disappear if he uses his spare time on them.

A boy was employed in a lawyer's office, and had the daily paper to amuse himself with. He commenced to study French, and at that little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper and taking up something not so amusing, but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time; he found a small volume containing the Eclogues of Virgil, but could not read it, so he purchased a Latin Grammar. Day by day he studied this, and finally mastered all its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked him what he was so intently reading. "Only a bit of Virgil, my lady." "What, do you read Latin?" "A little, my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years he became a learned man.

A boy was hired to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history that he found in the road; having learned it thoroughly, he borrowed of a minister Goldsmith's History of Greece. This good man became greatly interested in him and lent him books, and was often seen sitting by him on the log conversing with him about the people of ancient times.

All of these show that any one can learn that he wants to. If he is at work he still has three hours he can call his own. Let him use those wisely, and he can fill his mind with stores of knowledge.—*Selected.*

NATURAL AFFECTION.—Natural affection offers a fine foundation on which to erect the edifice of a firm and enduring friendship, but it will not rise up of itself. We must build it, stone by stone, if we would possess it. If we have a valued and respected friend, what pains we take to cherish his friendship; how carefully we endeavor to prune away from ourselves that which would displease him, and cultivate those qualities which he admires; how we strive to gratify him by pleasant surprises, and to avoid all that could wound or trouble him! Yet let the familiar house-door shut us in, and how many of us take the same pains?

CRITICISM, TESTIMONY AND PREACHING.

BY ELDER GEORGE C. FERGUSON.

Man is naturally a critic, and, as the eye is made to look outwards, we are more apt to criticise others than ourselves. To view the conduct of another and decide upon its propriety or impropriety, its strength or weakness, its good or bad taste, comes as natural to us as mother's milk. It is a cheap and easy way to become judges and philosophers, and we do not fail to improve the occasion when it offers, or to seek an occasion when it does not offer exactly. But there are occasions when this faculty should be exercised sparingly or not at all.

We are, or at least claim to be, members of the Church of Christ. Now, a prominent institution in this Church is prayer. It is the first thing the Saints attend to in the morning and the last at night. All our meetings are opened with prayer, and the burden of our prayer in opening a meeting is that the Spirit may dictate our proceedings, especially that the speaker or speakers may utter as the Spirit of God shall lead them. If we are living our religion these prayers will be answered, and therefore we should be slow to criticise the utterances of the speakers so prayed for. If a man speak as he is led by the Holy Ghost, why should he have to run the gauntlet of human criticism from the very ones who prayed that he might so speak. Yet this is sometimes the case among the Saints. The spirit of testimony meetings is sometimes quenched by it. The president of a meeting is the only man who has anthority to reprove when anything wrong is said, unless some higher authority be present, who will not interfere unless he see something wrong. Sometimes men seem to be in opposition when they are merely handling different parts of the same subject. Speakers themselves who forget that there are different administrations by the same spirit, when they feel differently led to a previous speaker, will sometimes think that speaker to have taken a wrong course, or been derelict in some part of his duty, though perhaps in reality the two are both led aright. For instance, one man on being called is led to speak on the goodness of God in the plan of salvation. He speaks of the atonement, and of what Christ has done for us, both before he was manifest in the flesh and while in the flesh, and what he is still doing in our behalf. Another speaker may feel powerfully impressed to preach to the people on repentance, not only as applied to outsiders, but as needful among the Saints themselves, and noticing that the previous speaker had been silent on this important subject, he throws out some gentle hints that his own teaching is by far the most important; whereas, in fact, the one address is just the counterpart of the other, for the plan of salvation is all comprised in what God has done for us, and what we have to do for ourselves.

Of course it is granted that some men have greater tact in handling a subject than others. The doctrine of Celestial Marriage may be presented in such a way as to offend the finer sensibilities, although the principle of itself is one of the purest and holiest in the Gospel plan. Sometimes also speakers mistake by introducing doctrines that are unsuitable; such, for example, as preaching baptism for the dead on the public streets, where the congregation are not yet convinced of the need of baptism for the living.

These things show us the necessity of learning the most efficient methods of performing our duties as "banner-bearing messengers," preaching the Gospel both to the nations and the Saints. We should not be too forward to set ourselves up as models for folks to pattern after. Christ is our pattern and the Holy Ghost our monitor, and when our brethren speak by that Spirit, (and we should be slow to believe that they do not,) our criticisms should be as few as possible, leaving exceptional errors to be corrected by those who are specially appointed to this duty.

THE TRUE CURE.

There are two ways of dealing with the evils in the world which we justly deplore, and wish to abolish; one is to attack and try to break them down forcibly; the other to dissolve or exhale them by the active presence of good. The former of these methods appears so much the most direct and obvious that it generally gains the first place in our attention. We see a wrong, and our impulse is to crush it; we see injustice, and we long to exterminate it; we observe an unrighteous institution and we desire to overthrow it. The slower and less direct method of overcoming evil with good, of substituting a better way for that which is bad, of devoting the same energy to building up that we would have given to the work of tearing down, only obtains a gradual hold over us, with time and experience.

In the physical world, it is true we have learned that this is the better method. Is our room filled with foul air? We do not weary ourselves with fruitless attempts to drive it out, we open our windows and let in the pure air and the warm sunbeams and presently the room is fresh and sweet again. So disease in the human body was once thought to be something tangible, that must be forcibly ejected from the system by the most stringent measures. Now it is regarded rather as an irregularity or defect of function than a positive existence, and the wise physician applies himself to strengthen the vital powers and to enable the body to outgrow morbid tendencies by fullness of life.

The same method is equally effective in dealing with the evils or supposed evils of moral life and character. Take the faults and follies of childhood, for example—how are they to be met? The little one, full of energy which must have vent, is continually doing things that trouble and annoy his elders; or he is full of eager curiosity, and asks innumerable and unanswerable questions. Shall we crush out his energy by strict repression and harsh penalties, and quench his natural curiosity by silencing his inquiries? Shall we not rather employ his energies in interesting and harmless directions, and nourish his curiosity as the very germ of his future education? Is he selfish, or deceitful, or vain? If we think to pull up these faults by their roots, like noxious weeds, we shall find ourselves mistaken. They are so intertwined with the fibres of his nature that we should only injure the one without destroying the other. But let us teach him sympathy, and awaken his affections and their warmth will melt the ice of selfishness; let us plant within him the love of truth, and teach him to hate every form of meanness and cowardice, and he will leave off deceitful practices; let us open to him the realms of beauty and of knowledge, and vanity will drop from him like a worthless garment.

A large part of the evils of the world come from ignorance. If a large number of people were in a darkened hall, running against and hurting one another in vain attempts to get out, angry at supposed insults, and in a general state of disorder and confusion, we should not pause to reason with them, to reprove them, or to endeavor to turn the chaos into order. There would be but one voice in the matter—*let in the light.* Directly that was done, peace would be restored, people would compose themselves, apologize for past rudeness, help one another, and tranquilly pass out. Large numbers of men and women are in mental or moral darkness. They are groping their way through clouds of error, making false steps, one after the other, grasping helplessly at they know not what, hustling and injuring each other, without aim or object. There is only one efficient help we can render them, and that is —*let in the light.* Ignorance is not an entity to fight against, but a want to be supplied, a vacuum to be filled. Let us hasten to supply it in whatever way our means may permit. To diffuse knowledge is far better than to attack error, and a single truth disseminated is more effective than a hundred blows at false conclusions.

Other evils of human life come

from unsatisfied cravings of nature, and to recognise this fact is the first step towards their cure. Even intemperance and sensuality, hideous as they are, are mostly blind and foolish gropings after pleasure. It is not the pursuit of happiness that is to blame, but the low ideals that are formed. They need to be supplanted by higher ones, not by a rude tearing up, but by a gentle substitution. If we would help the fallen one, let us introduce him to pleasures of a purer kind than those he seeks. Let us open up to him the delights of home happiness; let us provide for him more innocent recreation, purer amusements and healthier excitements, satisfied if we can but win him to take one step higher in the grade of pleasure which he seeks. The ascent once begun subsequent steps are easier, and presently he comes to value comfort, respectability, intelligence, and the delights of sympathy and affection, and his old habits have sunk from him, as he has risen into a higher life.

All through human society, then, *good* is the most effective instrument with which to conquer evil. Not destruction, but fulfillment should be our effort. How shall we correct poor and unfaithful labor? By infusing the desire for excellence. How shall we allay discord? By nourishing and developing the germs of love that lie dormant. How shall we cure the faults and follies that we carry about with us in our own characters? By welcoming and nourishing the opposite virtues which have been neglected. By cultivating an interest in things that are higher we lose the taste for the lower, and by giving everywhere and always our loyal adherence to the good and true and pure, we may conquer and outgrow the evil, the false and the corrupt.—*Selected.*

Never does a man portray his own character more vividly than in his manner of portraying another's.

Men may preach, and the world will listen; but profit comes by example. A parent inculcates gentleness in his children by many sound precepts; but they see him treat a dumb animal in a very harsh manner, and, in consequence, his instructions are worse than lost, for they are neither heeded nor respected. His example as a gentle and humane man would have been sufficient for his children without one word of command.

Purposes, however wise, without plans, cannot be relied on for good results. Random or spasmodic efforts, like aimless shots, are usually no better than wasted time and strength. The purposes of shrewd men in the business of life are always followed with carefully-formed plans. Whether the object is learning or wealth, the ways and means are all laid out according to the best methods. The mariner has his chart, the architect his plans, and the sculptor his model—and all as a means and condition of success.

MIDDLE LIFE.—"It is a solemn thought and feeling connected with middle life," says the late eloquent F. W. Robertson, "that life's last business is begun in earnest: and it is then, midway between the cradle and the grave, that a man begins to marvel that he let the days of his youth go by so half enjoyed. It is the pensive autumn feeling; it is the sensation of half sadness that we experience when the longest day of the year is passed, and every day that follows is shorter, and the lighter and feebler shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible, when the unwelcome truth fastens itself upon the mind that a man is no longer going up hill, but down, and the sun is always westering, he looks back on things behind, when we were children. But now there lies before us manhood, with its earnest work, and then old age, and then the grave, and then home. There is a second youth for man better and holier than his first, if he will look forward and not backward."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 26, 1880.

MORE ABOUT THE BOOK OF MORMON.

In the number of the STAR immediately preceding this, we presented a brief sketch, from which some idea could be formed regarding the character of the Book of Mormon as a historical work. Some further statements relating to it in other respects, will probably not be without interest to many people.

It is explained in the pages of the book that the Lord made "an everlasting decree," that any people who should inhabit the Continent of America should be righteous, keeping His statutes and commandments. If this were not their character, they should, when the cup of their iniquity was filled, be utterly destroyed from the face of the land. This fiat was executed upon the Jaredites, who were annihilated, as shown in the previous sketch.

The holy prophets among the Nephites understood the unalterable character of the "everlasting decree." They also, by prophetic power, were enabled to see that their posterity would fall into the practice of the most gross and diabolical abominations, so that they would be in danger of being utterly extinguished. Being desirous that a remnant might be spared and be brought to a knowledge of the true Gospel in the latter-days, they prevailed with God, by mighty faith and prayer in the name of Jesus Christ, to give them a promise that this might be the case. That the same remnant might not be ignorant as to who their forefathers were, according to the mind of God the record on plates was hid up, that, in the latter times, when it should be revealed to the Gentiles, it might be carried by the latter to the aborigines, or remnants, that they might be informed regarding their origin.

It is predicted, on its own pages, that when the words of the book should be published, many people would believe in them, and that the Church of Christ, after the ancient pattern and power, would be set up. The existence of the Church of Jesus Christ of Latter-day Saints, and the faith of its scores of thousands of members, verifies this prediction.

It is not only asserted that many people among the Gentiles should believe the words of the book and accept of the doctrines so clearly taught in its pages, but that, in due time, the remnants would begin to believe, and be consequently enlightened. This also is being literally fulfilled, several thousands having been baptized into the Church during the last five years, and the work among them still increases. They are improving in their habits and light is gradually breaking in upon their minds.

The book prophetically states that in the same generation in which it should be brought forth by the power of God, the various remnants of the Tribes of Israel should be gathered to their own lands. Also that the work of the Father should commence among all the nations of the earth, to prepare the way for that great event at the same time as the Lamanites or remnants on the American Continent should begin to believe in the same Gospel that was understood and practised by their progenitors. They commenced to believe in this Gospel about five years since, and within that time the developments in regard to the Jews and Palestine are astoundingly marvelous. Stupendous barriers that, previous to that time, acted as obstacles to the gathering of the Jews, have been effectually removed within that limited period. In fact the gathering of the Jews appears to have actually begun, and to be, at least, in its incipient stages. This shows the sign to be genuine, and the claim set up for the prophetic character of this remarkable record to be valid.

The "everlasting decree" applies with equal force to the present inhabitants of America as to its ancient populations. The present generation of the United States have rejected the Gospel of life, and caused the soil to be moistened with the blood of martyred prophets. Unless they repent their destruction is sure. Every move that is made by them of a national character, against the work of God, will hasten the consummation of the impending doom, which will be reached when their vessel of sin is filled to the brim. The agencies that will produce the dire calamity will be internal strife, causing blood to copiously flow; the sea rushing over the land, to the destruction of cities and people; great wind-storms, mammoth hail, fire and great general disturbances of the elements, together with plague, famine and pestilence.

Jerusalem will be rebuilt upon the Land of Palestine, and upon the American Continent the New Jerusalem will be built up. The latter work will be done in what is known to the Saints as the Centre Stake of Zion, which is in Jackson County, Missouri, where the Saints, both those who embrace the Gospel among the Gentiles and the remnants of Israel, the aborigines, shall be gathered. The great community that will be there established will be organized upon the heavenly pattern, according to the statutes of the United Order, or the Celestial law. A revelation, given through Joseph the Seer, states that Zion cannot be built up in its power and glory except it be upon those laws and principles.

The evidences of the divine authenticity of the Book of Mormon are innumerable. Its predictions are being fulfilled under our eyes. It is confirmed by every discovery that is being and has of late years been made of ruins establishing the theory of an immense ancient and highly civilized population upon the American Continent. In religion it harmonizes with every revelation that God has given through other channels. In morality it is faultless. In narrative it is consecutive and consistent in every particular. Its statements are also sustained by Indian traditions.

The mass of the people repudiate this record. But, as a rule, if you ask them what the Book of Mormon purports to be, they are at an utter loss for an intelligent answer. The reason for this is that they have probably never scanned its pages. Such people forget the true verdict of the wise man who

said he who judgeth of a matter before he heareth it is a fool. Those who condemn a work without becoming in the least degree familiar with its contents, can surely also be accused of a deficiency of wisdom.

TERRIBLE COLLIERY DISASTER.—The year 1879 departed leaving a wail of woe, caused by the disastrous Tay Bridge accident, by which about a hundred lives were lost, near Dundee. As if in exemplification of the saying that troubles seldom come singly, the early part of this year is marked with a fearful colliery explosion, in North Staffordshire. It occurred on Wednesday, Jan. 21st, at 8.30 a. m., in the Fair Lady Pit, at the Madeley and Leycett Colliery. Over seventy lives were lost, most of the killed being the heads of large families. The scenes at the pit mouth, caused by the vehement distress of the relatives of the men whose lives have been, by this fearful accident, brought to an abrupt ending, are said to be heartrending.

ABSTRACT OF CORRESPONDENCE.—We are in receipt of a letter from Elder William Barnes, who has been laboring in the Oldham District of the Manchester Conference since the beginning of last November. He feels encouraged in his labors, being aided by a goodly portion of the Spirit of the Lord.

CORRESPONDENCE.

LABORS OF ELDERS—BAPTISM—PROSPECTS.

Burley, near Leeds,
Jan. 5th, 1880.

President Wm. Budge,

Dear Brother,—At Leeds we have baptized one, and rebaptized three. The latter have been out of the church for twenty-three years. We have a few strangers at our meetings every Sunday evening.

In the Bradford District, Brother Parkinson reports having baptized three young men at Clayton, with prospects of baptizing more soon, as one family he is visiting acknowledge, that the Latter-day Saints teach the same Gospel as was taught by Christ and his apostles, yet they hesitate in rendering obedience to its principles. At Bradford the brethren anticipate doing some baptizing soon. They also have a few strangers every Sunday evening at their meetings.

We have baptized three and rebaptized one at Top Cliffe, five miles from Leeds, where we have organized a branch, with Brother Adam Mee as President. One young man was informed last Sunday that he must find another home if he continued attending the meetings of the Latter-day Saints. This, however, did not affect him, as he came to the meeting as usual, and told Brother Mee what his parents had said, remarking at the same time, that he knew that he had embraced the true Gospel; and, therefore was willing to undergo any sacrifice for it. His parents have relented, I am pleased to say, and allow him still to remain at home. From present prospects I am in hopes of baptizing more at Top Cliffe soon.

At Kirkamgate the brethren recently baptized a young lady from Osset. Her sister's husband permitted us to hold a meeting in his house last Sunday evening and promised to let us have a meeting any time we wished. I am informed, the clergy and ministers are speaking against us in their places of worship, and warning the inhabitants against the "Mormons;" therefore we expect something soon, if we do not receive it the next time we go.

Brother B. S. Young and I baptized

a young man and his wife when at Hull the last time. Although that branch is pretty low just now; I am in hopes it will soon be much stronger, as we have some good Saints in that town yet. I am well pleased with the way in which most of the brethren of the local priesthood respond to every call, made upon them, by those in authority.

I am pleased also to say, that the Saints, as a rule, are very kind to the Elders and the good spirit is present at most of our meetings.

Brother B. S. Young, who has recently come from the London Conference, has entered upon his labors, in the Purston and Hull District, with a zeal that is truly commendable.

Brother W. B. Parkinson still continues laboring zealously in the Bradford District.

Your Brother in the Gospel,

ISAAC SMITH.

INTERESTING AND INSTRUCTIVE ON TRACT DISTRIBUTION.

Glasgow, Jan. 17th, 1880.

President Wm. Budge.

Dear Brother,—Your instruction in No. 2 Star, just received, we will do our utmost to carry out to the letter. It added, in our experience, to the perpetually recurring evidences, that there is one spirit leading this people; that spirit permeating from the head of the whole, and through the head of each department to the merest member of the body, leading to a harmony and unity of thought and action not known to those who are not called of God.

Probably while your instructions on tract delivering were being penned for the columns of the STAR, we were in our Ayrshire District-meeting, counseling and affecting an organization for the circulation of the written word. President Peter Hood had reported in the Irvine branch a diligent distribution of tracts, and meetings held every night in the week, save Saturdays, with many favorable inquirers. This suggested the utility of organization and order in distribution.

We have proposed that in every branch an organization exist for tract delivering, with a president and secretary, the president acting as treasurer, to whom all the benevolently disposed will donate means for said special purpose. That in large branches, such as Glasgow, districts be set off, with a president to regulate the labors and receive the reports from his distributors once in two weeks, meeting with the president of the branch once a month for general report That every faithful brother and sister be invited to receive and distribute, having the object in view for those most adapted to do so, to converse with those who read; and, where practicable, to gain openings for meetings for the traveling and local priesthood to follow up their labors. We had proposed that our four-page tracts might as you suggest, be used for broadcast distribution, as harbingers to the larger ones, as we find many people who will abuse and destroy the first issue and wish no more. We thus save our more expensive ones for those who will read them.

Every evidence of the past, reaching to many years ago, favor the present enterprise; and it seems more imperative to-day than in any past time. We reflect on the days gone by, when, with a few placards, we could fill our halls with eager listeners. To-day such means hardly creates a ripple on the tide of skeptical callousness. We have, as the fishers and hunters spoken of by the prophets, to cross the thresholds of the people's retirements, and at their firesides we will find many of the Israel of God so steeped in Gentile infidelity that they could not otherwise be roused to investigate the revelations of God, given to this generation.

I pray that God will bless you in your labors: and also that of the host, who are one with you, in these lands; whose faith and energies pulsate as the heart-beatings of one man to carry out what you propose. This union, with the gifts of God accompanying, who can oppose, or what can withstand, that the decrees of the Almighty go forth and accomplish the end whereunto they are sent.

Your Brother in the Gospel,

H. FINDLAY.

A VOICE FROM NEW ZEALAND.

Dunedin, New Zealand.
December 5th, 1879.

President William Budge,

Dear Brother,—Just a few lines to inform you that the books we ordered have just come to hand, in good condition. Through some misunderstanding they have been going all around the islands, and we began to think they were lost. You will perceive I am in Dunedin, which is about two hundred and fifty miles from the city of Christchurch, where Brother Pearce is.

I feel very thankful that we have received these books, because the want of them has been the greatest drawback to the New-Zealand Mission. To-day we could sell thousands of copies of all the Church works if we had them.

I feel pleased to state that the work of God is gradually spreading in this far-off land. Several have been baptized, branches have been organized, the Saints are living witnesses that all the gifts of the Holy Spirit, have been restored, and many more will yet realize the same great blessings in yielding obedience to the Gospel. New Zealand will yet yield her sons and daughters, and her gold and silver to help to build up the Zion of our God upon the earth. Of course we have to meet trials, and who has not? Here, in this City of Dunedin, (which is the largest in New Zealand, containing, with its surroundings, forty thousand inhabitants), we have had to live on one meal a day, but we are determined to preach the Gospel. We are few in number, (I mean the elders), and it will take us some time yet to visit all the places where the Gospel has never been heard. The climate is very changeable, and it needs a a strong constitution to stand it. Brother Pearce's health is gradually declining, for which I feel sorry. I think he is preparing to return home.

This country, at present, is in a sad state. Hundreds, in all the towns and cities of importance, are out of employment. Agents in England at present do not represent affairs rightly. Many are coming, and are almost starving. They wish they had never seen New Zealand.

Your Brother in the Gospel,
GEORGE BATT.

DISTRICT MEETING.

A meeting of the Ayrshire District of the Glasgow Conference was held at Kilmarnock on Sunday, Jan. 11th. Elders Hugh Findlay, President of and John L. Blyth and James Houston, traveling elders in the Glasgow Conference, were present. Services commenced at 12 m. After usual opening exercises, the branch presidents reported.

Elder Peter Hood reported a good feeling in the Irvine Branch. Tracts were being delivered from house to house; four week-night meetings were being held; the Sabbath school and Young Men's Mutual Improvement Association were prospering. A number of strangers were inquiring, and good was likely soon to be accomplished.

Elder W. Greive reported the Galston Branch as prospering. Some non-members were reading the printed word.

Elder W. Hartley reported the Saints of Kilwinning Branch as doing well.

Elder Houston said that since the Kilmarnock Branch had been organized, which was quite recently, 300 tracts with the address of the meeting-hall printed thereon, had been delivered. Three week-night meetings had been held regularly and seven had been baptized during last month. The prospect was good.

Elder Blyth gave some very excellent instructions to the people assembled, and was followed by President Findlay, who also instructed the Saints in their duties, in a clear and instructive manner.

The evening service commenced at o'clock, the time being occupied by President Findlay, who delivered a discourse upon ihe first principles of the doctrine of Christ.

JAMES HOUSTON, Clerk.

FATHER AND SONS.

"If you wish to train up your child in the way he should go, just skirmish ahead on that line yourself, said Josh Billings, and if he was not addressing fathers and thinking of boys, he ought to have been. The writer was present once at a social religious meeting, when a very large man with a very large nose, and no doubt a very large heart, also arose and used his space of time to tell what a good mother he had and how her influence had guided him, and finished with an exhortation to all mothers to make good men of their boys.

The divines followed in a similar strain, and ended with the same exhortation. All the brethren settled themselves more comfortably into their seats; and all the sisters bowed their heads with meek faces as if sweetly taking up the heavy burden thus flatteringly laid upon their frail shoulders. No, not all; for one sat bolt upright, too indignant for speech, to see those great broad-shouldered men thus calmly shirking the greatest responsibility God ever called them to bear.

Because some mothers, blessed with mighty faith and powerful will, have borne their sons triumphantly over the quicksands of youthful temptations and planted their feet firmly on the pleasant upland of righteous manhood, shall it be demanded of every frail woman to whom God has given a son, that she do the same? No; with equal justice it might be demanded of every woman that she write books like Mrs. Stowe, entrance large audiences like Miss Willard and Anna Dickinson, or be a brilliant newspaper correspondent like Mary Clemmer.

What weight has a mother's word when weighed against a father's example? The mother says, "My son, do not smoke, it is bad for your health, bad for the purse, bad for the morals, and the pleasure it affords is trifling compared to the evil it works."

"What does mother know about smoking?" reasons the boy; she never smokes; father smokes, and I am going to."

"Don't spend your evenings about the bar-room and village store," pleads the troubled mother; the conversation is not such as I wish you to listen to."

"What does mother know abont bar-room talk?" questions the boy; she is at home rocking the baby or darning stockings; father is there and I'm going."

One outspoken ten-year-old boy said, "I like my mother well enough, but I think father is a great deal smarter," and he expressed the feelings of the average boy when he enters his teens. Now, which parent is likely to have most influence in formiug the character of that son?

"I'll take what father takes," said the boy at the dinner table, and boys are taking what their fathers take all the world over.

A father and son were clambering up the rough, steep sides of a mountain when the father paused to decide which of many paths to take, the boy said "Be sure to choose a good path, father, for I am coming right behind you."

Fathers, upon the hillside of life, be sure to choose a "good path," for your sons are just behind and almost certain to follow in your footsteps. If the bewitching voice of pleasure entices you into the by-paths of self indulgence and sin, remember that when you trip he will stumble, and the same foul mire that soils your raiment will engulph him. But if you choose to walk the pleasant highways of temperance, virtue, and Christian manliness, he shall keep even step with you and at last dwell in peace at your side.

"The just man walketh in his integrity; his children are blessed after him."—*Selected.*